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is announced. They have outgrown the fanaticism of the people of Ṣīf through their residence in Java and know and value the Netherlands' Government and, whispering, agree that our reception here is not a fitting one. The *Ḥākim* is poor and has no authority; through his pretended absence he has escaped the duty of offering us hospitality.

We make our notes and do other necessary work in the midst of all kinds of commotion. The Ṣīf soldiers sit with our following till long after midnight, enjoying the roast kid and boiled rice, whilst with their harsh voices they exchange all manner of anecdotes and news.

Von Wrede's attempt to penetrate nto Ḥaḍramaut came to grief in this gloomy Ṣīf. He had the misfortune to arrive just one day before the *ziyāra*[1] to the grave of Shēkh Aḥmad bin ʿĪsā el-ʿAmūdī. Thousands of Bedouins were gathered there, who saw in him an *Efrendjī*, a spy of the English in Aden, and he narrowly escaped death. Ill-treated, robbed of his money and possessions, he was obliged to quit Ṣīf and return to the coast.[2]

Hirsch passed Ṣīf without difficulty[3]; the Bents, however, had to threaten with the power of the Queen of England. They speak of the inhabitants of Ṣīf as "a most unhealthy, diseased-looking lot".[4]

The night's rest at Ṣīf was of short duration, for at four o'clock the Governor, who is at the same time the *muʾadhdhin*[5], comes to call our Sayyid ʿAluwī to the *ṣalāt*. We immediately begin asking for information about animals for riding and transport. The answer consists of fine promises, but long after

[1] *Ziyāra* (زيارة), visit; here the yearly visit on the date fixed for that pilgrimage, when tribal wars stop for some time, and a fair is held close to the saint's tomb.

[2] A. von Wrede, *op. cit.*, p. 254—258.

[3] L. Hirsch, *op. cit.*, p. 154 *sqq.*

[4] Bent, *op. cit.*, p. 94 *sqq.*

[5] *Muʾadhdhin* (مؤذن), the man who calls out the *ʾadhān*, the invitation to prayer at the beginning of the five times fixed for the obligatory ritual prayers.